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857 up the yams that have been dug, the girls in carrying the
868 harvest home.
241 Kwoma parents develop their children's interest in the work of gardening by setting aside a section of garden for each of them. The section is carefully marked off with bamboo poles laid end to end on the ground, and its produce is put in a separate bin in the family storehouse as the child's private property.

857 Children do not participate in the process of extracting
868 flour from the pith of the sago palm. This is a task which
[252] requires the coöperation of one man and one woman, and the technique has been so worked out that a third person would be a nuisance rather than a help. Children often go with their parents and watch, but do not actually crush or wash the pith until they are big enough to do the whole job, that is, not until adolescence.

[224] Hunting is restricted entirely to men. Boys begin as soon
[962] as they reach the status of childhood, chiefly killing snakes and lizards. They usually kill these animals with sticks or stones, but sometimes capture them with a noose tied to the end of a stick, an implement which they manufacture themselves. Bows and arrows are known to the Kwoma, but they
[411] are poorly constructed and rarely used. A boy's father usu-
[223] ally makes him a small bow and some bird darts, and the boy then tries stalking birds. He never attempts a shot unless he can get within a few feet of the bird, and even then the poorly constructed arrow shot from a crude bow is likely to go wide of the mark. Despite the poorness of the weapons,
[224] some boys become remarkably adept at stalking. Mes, an
[125] adolescent who had won a name for himself as a good stalker, became my shoot boy. He had, of course, never fired a gun in his life, but I instructed him in its use and he took about a dozen practice shots at a target. On his first foray for pigeons he brought down three with only four shells.

[224] It is not until adulthood that a Kwoma may become a
[411] hunter of big game. A child is taught a healthy respect for wild pigs, and is not allowed to play with a spear, the principal hunting and fighting weapon, as it is considered too

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ers, he feels that his hunting has not been in vain. If he uses the pig as part payment of the bride-price, hunting helps to put an end to the snooping, interference, and threats of his relatives-in-law. If he trades the pig with the river people, his reward is in shell money. If the pig is used for a funeral feast, he may thereafter eat the food which he has denied himself ever since the death of his relative many months before. If he contributes the pig to a cult or good-will feast, he is rewarded by a gain in prestige. More particularly, he will command greater respect at court meetings, he will have more supporters to come to his aid on the event of a sorcery charge being leveled against him, and his relatives will be less apt to have important work of their own to do when he announces a work bee. Indeed a good pig hunter is a *harafa ma malaka*. All these factors combine to force a Kwoma man to learn to hunt pigs despite the danger and effort involved.

Although pigs are the most-prized game, Kwoma hunters kill other animals as well. Cassowaries come next in importance both in giving prestige to the hunter and in providing food. These large birds are hunted by dogs in the same way as wild pigs, and are likewise dispatched by a spear. Bait-and-blind hunting is not employed, but a hen is sometimes speared while she is on her nest. All smaller birds are killed by means of bow and bird dart. Since most of the wild fowl perch at the top of the jungle trees some sixty to eighty feet from the ground—a very difficult shot even with a rifle—this form of hunting is not highly developed. A native will attempt a shot only when he is within a few feet of the game, when birds alight on the shrubbery near the house. Bow and bird dart are also employed in the hunting of gouria pigeons. These large birds often feed on the windfall under wild fruit trees. A native hunter sometimes makes a blind under such a tree and shoots the pigeons if they are attracted by the fallen fruit.

Men spend little time hunting small game, leaving such activities to children. They sometimes kill rats, snakes, and lizards. The usual method is simply to beat them with any handy stick. Some of the smaller lizards are caught and

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224 [857] strangled by hand or are snared by means of a running noose tied to the end of a stick. A man sometimes constructs a small deadfall trap in the granary or dwelling to catch stray rats, but more frequently he sets a hunting dog on these pests.

224 262 [826] If a man does not use a bow and dart or spear to kill small animals, the belief about his blood does not strictly apply. He may eat them without harm. Many Kwoma, however, do not take the chance of eating something which has been killed even in this way, and give the meat to some other member of their family.

224 703 237 223 Opossums and birds of paradise are exceptions to the lack of interest in small game. A man may expend considerable effort hunting these, not because of their food value, but because they yield homicidal insignia. A man who has taken the head of an enemy is permitted to wear a band of opossum fur on his forehead and bird of paradise plumes in his comb. Hence a man who already has the privilege of wearing such insignia eagerly seeks them, and one who does not yet have the privilege seeks them to use in the future or to give to a *brother* or *uncle*.

252 593 885 [439] [476] [796] Processing sago is a continual chore for Kwoma adults of both sexes. The technique which they master during adolescence has been described in the preceding chapter. The only change which occurs at adulthood is that the work group is composed of a man and his wife rather than of a brother and his sister. The habits of processing sago are maintained by the family's need for an everyday supply of sago flour, for a surplus to be traded with the river people for fish, and for contributions to necessary work bees and ceremonial feasts.

226 462 [591] [433] [487] An adult woman continues to fish as she did during her adolescence and childhood. Since marriage is patrilocal, she fishes in a new locale with the women of her husband's hamlet. The main fish supply comes from trade; consequently fishing is only a supplementary occupation in an economic sense and is engaged in primarily for recreation.

222 462 A woman supplements the larder with edible produce from the forest. She collects the leaves of certain wild trees for use as greens; she searches in the dead butts of sago palms for

619 The land (both mountain and surrounding sago swamp) of the Hongwon
423 people is divided into various large sections which belong to either
631 Wanyi, Haymakwo, or Tug. These sections are not contiguous, and are
614 specifically bounded by marked trees, rocks, streams, etc. These sections are further divided into subsections owned by brother, real or classificatory.
[428] Land is passed on to son, or brother's son or mother's brother's son.

241 From this land, the people, working in family groups, get a living.
[262] There are two food products which stand far above all others in dietary
[462] importance, sago and yams. Both sexes and the children work in the planting, cultivation, and harvesting of these crops, but only men can wash the sago pith and plant the yams. There is no season for this or for any other of the food products. Yams are planted on the steep side hills, the tops of trees first being lopped off and burned. The breaking of the ground is done with a digging stick. Dry taro, coconut, spinach, banana and recently
222 corn and melons are also cultivated. Beside these food products the leaves
262 of several wildgrowing trees and shrubs, and various berries are eaten.
224 Hunting is quite secondary. Pigs which are the most important of hunted
[796] animals are usually speared only in preparation for a feast, or, if killed at other times call for a special pig-eating feast.
[223] Cassowarys are also killed by spearing, but to bag one is a rare event. Smaller birds are very rarely shot with a bow and arrow. Snakes and
[857] lizards are a delicacy supplied by the young boys who either shoot them
222 with a bow and arrow or club them. A large grub which feeds on the sago palm is a particular delicacy. Neither a man nor his parents may eat the
262 yams he has planted or an animal or bird he has killed . It is thought
826 that the man's blood goes into these food products, and that a man, eating
439 his own blood will die. Fish are obtained by trade and a few caught. Pigs
226 and dogs are domesticated.
231

Hunting

223 Cassowary hunting

Cassowaries (apasanka) are surrounded by dogs in daylight. The hunter uses a spear and seeks the vital spot under the ribs for the kill. It is useless to spear them in the back or chest, for such a stab does not kill and a wounded cassowary may turn on a man and "deal him a terrific blow" with its foot. If the cassowayy is sitting, the hunter builds a fence and advances under cover of darkness to spear the bird.

Large cassowaries (7-8' high at head) may have five young; medium sized birds may have three young, and small ones may have 2 young.

Upon sighting a cassowary with young, a boy hides behind a tree close to the path. He allows the mother to pass and then gathers up the (three) chicks--the size of a large fowl, in his arms, ties their legs and necks with rope, and carries them off. If the mother gives chase, the boy clambers up a tree with his burden.

Pig hunting

224 Pig hunting is regarded as a grown man's job. It is dangerous at times because wild pigs attack men. A man might go out for two or three days in the bush toward Ambunti where there are known to be many pigs. The actual hunting is done at night. One method is to build a sago frond blind (bannis) across a track. An opened sago log is placed on the other side to attract pigs. The hunter crouches behind the blind to wait. When an animal comes, the hunter rises slowly and thrusts the spear hard behind the right shoulder.

When a spear is used in hunting pig it is grasped near the middle of the shaft in the right hand (with palm toward body). The hunter assumes a crouching posture with his body weight resting on his right leg, almost sitting on his right heel. The left leg is extended in the direction of the